

ISSUED MONTHLY

VOL. 32

No. 12

THE  
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

DECEMBER, 1901

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50cts. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

# TABLE OF CONTENTS

## IN EASTERN LANDS.

|                                            |   |
|--------------------------------------------|---|
| Singing the Gospel. Miss L. Roderick . . . | 4 |
| Our Queen. Miss Jennie L. Mudge . . .      | 5 |
| Carrying the Message. Sueyoshi Soyo . . .  | 6 |

## HOME NOTES.

|                                       |   |
|---------------------------------------|---|
| Service . . . . .                     | 7 |
| Murmuring . . . . .                   | 7 |
| Faith. Bishop S. M. Merrill . . . . . | 8 |
| Blessedness of Living . . . . .       | 8 |
| Love of Christ . . . . .              | 8 |
| New Calendar of Prayer . . . . .      | 8 |

## FOR MISSION BANDS.

|                                             |   |
|---------------------------------------------|---|
| Amero, the Famine Boy. Rev. D. H. Lee . . . | 9 |
|---------------------------------------------|---|

## ITEMS OF BUSINESS.

|                                                                   |    |
|-------------------------------------------------------------------|----|
| Treasurer's Report . . . . .                                      | 11 |
| Life Members . . . . .                                            | 11 |
| Endowed Beds in Margaret Williamson Hospital . . . . .            | 12 |
| Important . . . . .                                               | 12 |
| Concerning Mission Boxes . . . . .                                | 12 |
| Endowed Beds in Mary S. Ackerman Hoyt Memorial Hospital . . . . . | 12 |
| Leaflets . . . . .                                                | 13 |
| Addresses of Missionaries . . . . .                               | 13 |
| The United Study of Missions . . . . .                            | 13 |

## THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

## OFFICERS OF THE WOMAN'S UNION MISSIONARY SOCIETY

*President*

MRS. HENRY JOHNSON

*Vice-Presidents*

### New York

MRS. J. E. JOHNSON  
" S. O. VANDER POEL  
MISS LOUISA DEAN

### Brooklyn

MRS. T. B. McLEOD  
" S. T. DAUCHY  
" CALVIN PATTERSON  
" W. WALTON CLARK

### Philadelphia

MRS. ABEL STEVENS  
Albany, N. Y.  
MRS. V. H. YOUNGMAN

### Syracuse, N. Y.

MRS. R. TOWNSEND  
Plattsburgh, N. Y.

MRS. MOSS K. PLATT  
Ithaca, N. Y.

MRS. J. P. McGRAW

### Newark, N. J.

MRS. C. C. HINE

### Morristown, N. J.

MRS. JULIA KEESE COLLES  
MRS. F. G. BURNHAM

### Princeton, N. J.

MRS. ARNOLD GUYOT

### Boston, Mass.

MRS. H. T. TODD

### Haverhill, Mass.

MRS. WM. RANSOM

### Worcester, Mass.

MRS. WM. H. HARRIS

### New Haven, Conn.

MRS. F. B. DEXTER

### Rockford, Ill.

MRS. RALPH EMERSON

### Louisville, Ky.

MRS. JOHN A. MILLER  
MRS. M. D. STAMBACH

*Treasurer*—Z. S. ELY, ESQ.

*Asst. Treasurers*—MISS M. S. STONE, MISS ELIZABETH B. STONE

*Auditor*—JOHN M. NIXON, ESQ. *Recording Secretary*—MRS. Z. S. ELY. *Corresponding Secretary*—MISS S. D. DOREMUS

*Assistant Secretary*—MISS C. L. CLARKE

*Editor of the Missionary Link*—MISS S. D. DOREMUS

*Treasurer of Missionary Link*—MISS HELEN LOUISE KINGSBURY

Checks payable to Woman's Union Missionary Society, 67 Bible House, New York

The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

## FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of \_\_\_\_\_ to be applied to the Missionary purposes of said Society.

Entered according to Act of Congress in the year 1878, by the "WOMAN'S UNION MISSIONARY SOCIETY," in the Office of the Librarian of Congress at Washington.

# THE MISSIONARY LINK

VOL. XXXII.

DECEMBER, 1901.

NO. 12.

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

INSTANCES are not wanting of the ability of women in India, and among many we note the Begum of Bhopal, who died last summer. For thirty-three years she ruled her domains with great power and success, and it is hoped that she has instructed her daughter in the precepts which have made her government so enlightened, as she is to be her successor.

NO mission work has been more prolific of results than that established in Sumatra by the Rhenish Missionary Society. Within thirty years ninety churches have been organized, with 12,000 members, and eighty-three schools have been established, with 2800 scholars, while native pastors and evangelists are carrying aggressive work everywhere.

A PLAN has been arranged to establish a "Free Mission Press" for Egypt, in the country about the Nile, whereby tracts, hymns, and wall texts in Arabic, Greek, Italian, and English may be printed and circulated. As the Government schools require teaching in these languages, it is hoped that this press will be a great stimulus to mission work in Egypt.

NOTWITHSTANDING all the efforts put forth for the famine sufferers of India, it would seem as if the prospect for another year of scarcity of food is appalling. Meetings are being held throughout the British Empire to learn the causes for this periodical visitation, especially in the light of facts which prove that in the last half-century 15,000,000 have succumbed to hunger and the diseases it entails.

IN the Livingstone College, an institution founded to perpetuate the memory of the great African missionary, instruction is given to missionaries appointed for the foreign field in the simple treatment of diseases incident to unfriendly climates. Such knowledge is not only of benefit to the missionary staff, but gives added power to the work carried on among the varied African tribes.

IT is a subject of devout thanksgiving that the organization known as "The Bible-Class Federation" shows signs of rapid and permanent growth. As the aim is to promote a systematic study of the Bible, a membership card is furnished to each member, on which is printed the subject to be studied. A "Bible-Class Hand-book" is to be issued, to furnish valuable hints for teachers, and lectures on Scripture history and evidences of Christianity will cover instruction for half the year.

THE opening of Hanan to missionary occupation is joyfully hailed by Rev. Griffith John, D. D., in these words: "I have longed for many years to be able to pen the short sentence of three words, 'Hanan is open.' The persistent efforts of missionaries for the last thirty years, and the noble work of native colporteurs, have had much to do with this new order of things."

# IN EASTERN LANDS.

## INDIA—ALLAHABAD.

### SINGING THE GOSPEL.

By Miss L. RODERICK.

**I**N a Brahmin family of local priestly celebrity, where I teach, the only representative of the priesthood is a cripple lad of thirteen who drags himself along the ground by the help of his arms. His father and grandfather are supposed to have died because their wives learned to read; but this idea is scorned by the widows themselves, who have allowed me to visit their house, where I teach the older of the lad's sisters, a girl of eight. They give as a reason for disregarding this popular Hindu superstition, that other members of the family had died, whose wives had never learned to read. Frequently, when I have been teaching the little girl, the lad has sat on the floor two yards away from me with a collection of brass gods arranged on a tiny brass throne before him, performing the daily family *pooja* by reading from one of their sacred books, and offering flowers and food to the idols and bathing them with Ganges water. If the *bhajan* that I sing or some portion of Sunder's Bible lesson draws his attention, he stops in the midst of the ceremonies, listens for a while, and then resumes the mechanical worship of the gods.

Once, when I was passing by the door of the men's sitting-room, the cripple lad was studying the *Shastras* with his tutor. They both asked me to give them a book to read and I gave them the Gospel of Luke. The hymn, or *bhajan*, book which I had left with Sunder, is frequently in requisition, for when it is not to be found in her book-bag, she runs off to find it, saying that her brother has taken it.

During my first visit to the house, Sunder's mother and grandmother would come and sit by me to listen to the hymns, in which the little girl would join heartily, but when the grandmother realized that I taught a religion opposed to theirs, she said to me: "Don't speak to us of Jesus; we are Brahmins and it makes us angry to hear His name." I said: "Jesus means Saviour. He is God, and was born as man for our salvation. Can you deny that God is not

metal or stone or wood, but a Spirit, and we must worship Him in spirit and in truth?" I thought that what she had said was but preliminary to my being forbidden to teach the girl, but she only shook her head and added: "We believe that though material things are nothing in themselves, God's spirit dwells in our idols; so we worship them." Those women no longer listen to the hymns, but they have made no objection to my teaching the girl. For a time Sunder would not join me in singing and when she did, it was very softly at first; but for the last two weeks her tones were loud enough to reach the mother and grandmother busy with their household duties.

I have another Hindustani pupil, a girl of ten, whose name is Bittan. The women in the house enjoy hearing the hymns sung. These people have built an immense temple adjoining their house, and large platters of cakes prepared by the women are sent as offerings to the idols in the temple on feast days, of which the priests take their portion first, and the rest is sent to friends. I was once asked if I would accept part of the offering. I said that I could not take anything made for idols, because it was very wrong to worship them. One day a high festival was being celebrated in the temple and a number of women were invited for the occasion. They came dressed in silk skirts and jackets, and muslin *chuddahs* of bright colors, trimmed elaborately with bands of ribbon and tinsel. It was a gay company. A paid singer was engaged for their entertainment; there was instrumental music, too, at intervals, of a deafening nature. But soon the women trooped into the room where I was teaching Bittan, and the hostess said to the company: "The lady will sing to us," and the music in the courtyard was silenced, and I sang to them the hymns I knew to their own tunes. Then one woman who had with her a small brass vessel with Ganges water, showing that she had come straight from a bath in the sacred river, offered to join me in singing "Thou Christ, the light of my eyes." She said that she had learned to sing it from a missionary lady who had formerly visited her. She and I sang the hymn three times over, while the others sat listening attentively. Then she rose to go home, but before leaving she poured some of the Ganges water from the vessel on the palms of the hostess's hands,

who put some on her own head first, and then on that of one of the babies in the room. It seemed a strange ending to her hymn-singing. I have two Madrassi pupils, sisters, the elder about sixteen and the younger thirteen. They are natives of South India and speak a language quite different from the people of these parts. They read Hindi, and the eldest sister has always a carefully prepared lesson in her Gospel for me to hear. Last week, after the Bible lesson and singing I rose to go, when in a voice full of entreaty she said: "Miss Sahib, you have not prayed with us to-day. Remember, Miss Sahib, to pray with us whenever you come." It is encouraging to find women who are willing, not only to learn about Christ, but who feel the need of communion with God, and whose hearts cannot be satisfied with the mechanical worship of insensate gods.

### CALCUTTA.

#### OUR QUEEN.

*By MISS JENNIE L. MUDGE.*

I AM very anxious to put you in touch with a life here in this great city, which is but a type, in most ways, of many others. This is the story of a Rani (Queen) whom we are much interested in; and who is a pupil of our workers. We are praying constantly for her, and I ask your earnest prayers too, for her case is an exceptional one, and God could use her mightily for the women of this land, if she were His follower. I will tell the story as it was told to me to-day.

There was a certain Rajah—a young man—who had great wealth, but was terribly addicted to drink, so that he was a well-known drunkard, in plain language. He was educated and lived in English style, and, as my friend said, was too much of an Englishman to have more than one wife at a time, though he did not scruple to follow the example of many of his English brethren and have many illegal wives. His rightful wife died, leaving only a daughter, and, according to the laws of the Hindus, a daughter cannot bequeath the father's property, which is willed to her, though she may enjoy the full benefit of it while she lives. She may not even pass it on to her children. So the young man was most anxious to have an heir, though his love for his daughter was really quite unusual. This

desire led to his making arrangements for another marriage, but although his wealth was so great, yet being known to be such a debauchee, it was most difficult to find a father who would consent to sacrifice his daughter for such a cause. At last the man whose profession is a "go-between" found a family of respectable rank in which was a girl of twelve, intelligent and bright beyond the average. The father's great love of money made him willing to offer his daughter, notwithstanding the man's character. Conforming partially to English customs, the young man arranged to have an interview with the girl, though this is not at all the proper thing to the Hindu mind. However, any privilege was granted in order that the prize (?) might be won. So thought the heartless father. The Rani said that at this first meeting she was terrified at the appearance of the man and said she would never marry such a person. He was not to be daunted, however, and arranged for a second meeting in the garden, and at this time there was such a change in his conduct and appearance, and he so evidently tried to make up for his former unfavorable impressions, that she yielded to the pressure and was eventually married to him. She was twelve years old, and he thirty-eight.

The first year was a most unhappy time for the child-wife, as she was intelligent beyond the average, and all the luxury into which she came in her new position did not make up for the sorrow she felt, even as a child, for the condition of him whom she must call husband. He never ill-treated her, but continued to give himself to drink until her heart was filled with sorrow. Two years only she was obliged to endure this life, and then the Rajah died. Not realizing his hopes of having a son as his successor, the estates passed into the hands of his wife for her use while living, and a provision was made in the will for the disposition of the property after her death, by making it necessary for her to adopt a son.

As the relations between the Rani and her husband's family were not altogether of the pleasantest, the father insisted upon her coming home to live, instead of going to the mother-in-law's, as would have been the proper thing. So she is living with her own people, and although obliged to conform to many of the customs for widows, yet, because of her position, she is exempt from

much of the more rigorous bondage. She is not obliged to have her hair shaved off, neither is she deprived of all her better clothes and ornaments, but, on the contrary, she appears in all her rich attire on special occasions. She has a very fine coupé which is furnished with curtains everywhere, and in this she goes out to ride daily, but there is very little in her life for her to really enjoy except the daily visits of her teacher. She is deeply attached to Mrs. Shome, her Bengali teacher, who is one of our workers, although she must be very guarded in her teachings of Christ. The father, who is greatly opposed to Christianity, constantly watches for any religious impressions made upon his daughter, and although we have many evidences that the words which are spoken, and the prayers which are going up to God for the light to be given to the darkened soul, are doing their work, yet, she dare not speak out as we believe she would like. Her father is usually present during the most of the two hours' lesson, so you see how carefully she is guarded. Some time ago she was ill, and Mrs. Shome was allowed to visit her. The poor child thought she was going to die, and was terrified at the thought. Why should she not be? There was nothing but darkness—utter darkness—before her, and she clung to the little she had in this life with all the tenacity of her being.

One day she asked Mrs. Shome to pray to her God to make her well, and was promised that her desire would be remembered. Mrs. Shome is an earnest Christian and a praying one, too, and she had the assurance that the child would recover. After a serious operation she began to improve, and soon recovered, and her belief has always been that her teacher's God heard and answered the prayers! She is obliged to perform her worship every day in her marble room, set apart for this purpose, but we have reason to believe her heart is not in it, and it is only from fear of her father that she keeps up the forms. She said, one day, when Mrs. Shome was talking to her about being a follower of Christ: "If I became a Christian, I would have my liberty, wouldn't I?" Her teacher assured her that if she ever became a Christian from any other reason than from love to Christ, she would be greatly disappointed and she must not think of such a thing.

We feel that this soul is being dealt with by the Spirit, and we need your earnest prayers for her conversion, and her entire consecration to Christ. There is nothing too hard for God, and this woman, who is only a child in nature, though now twenty-two years of age, can be used mightily by Him, on account of her position and wealth, for preaching the Gospel to her own people. One such really converted native could do vastly more than half a dozen Americans in many ways. This city of Calcutta has many prisoners in high life, such as this one, and who knows what work God has in store for this woman, whom we may have the privilege of "praying into the kingdom" if we are earnest?

May God pour out upon you all a spirit of prayer, not only for this soul, but for the many we know nothing about, but who are just as precious to Christ!

## JAPAN—YOKOHAMA.

### CARRYING THE MESSAGE.

*By SUEYOSHI SOYO, Bible Reader.*

**D**URING the winter I have been working in a fishing village named Kubo Chiba. About six years ago a missionary went there to preach the Gospel to the people, but she was stoned and persecuted by the priests, and her meeting was broken up. Our first work was to gather the children into a Sunday-school where we taught them of the one true God. We opened Gospel meetings in the house in which we lived, and began to sow the seed of the Word, praying that God would bless and use it. Our prayers were answered, for many came to hear the story of Christ's love. There are now six in that village who are faithfully studying and seeking to know the Truth. I am praying that they may open their hearts to receive Jesus Christ and confess Him before men.

Since my return to the school I have been going from house to house to carry the message of salvation. One of those for whom I am working and praying, is a teacher with a large family of children. Every Thursday I go to the home of a prison warden where about ten people gather regularly for my meeting. Our need is so great that we long for the prayers of Christians.

## HOME NOTES.

## SERVICE.

**G**EORGE MACDONALD gives us a fine illustration of service as taught in the Middle Ages. No man could rise to the honor of knighthood without first learning to serve. A nobleman's son had to wait on his father or go into the family of another nobleman and wait upon him as a page, standing behind his chair at dinner. This was an honor.

And what was the next highest honor? To be set free from service? Nay, but to serve in the harder service of the field—to be a squire to some noble knight, to tend his horse, to clean his armor, to see that every rivet was strong, to ride behind him and carry his spear, and if more than one attacked him, to rush to his aid. This service was the more honorable because it was harder, and was the next step to higher honor yet.

And what was the higher honor? To be a knight. Wherein did this knighthood consist? The very word was used to signify service. But for what was the knight thus waited on by the squire? That he might be free to do as he pleased? Nay, but that he might be servant of all. By being a squire first, the servant of one, he learned to rise to a higher rank—that of servant of all. His horse was tended, his armor observed, his sword and spear and shield held to his hand, that he might have no trouble looking after himself, but might be free, strong, unwearied, to shoot like an arrow to the rescue of any and every one who needed his ready aid.

O for the spirit of Christian knighthood leading us, not to seek the easy places in life, but those in which we can render the highest, fullest, though it be the costliest, service!

"Every missionary could speak of the need for hundreds, aye, thousands, of more workers in different parts of the world. Let me write of just one line of work, that in the zenanas of India. Fifty thousand zenanas are now open, and in the large cities and towns the time has gone by when we have to carefully ingratiate ourselves in the good graces of these women, but we can enter their houses to sing the Gospel and to tell

the simple message of salvation through Jesus Christ. I believe this number might be doubled, nay, trebled, within the next few years, if the followers of Him who came not to be ministered unto, but to minister and give His life a ransom for many, would leave their home-land with its loved ones and its comforts and go to break the Bread of Life to those who have never had the opportunity of listening to the gracious invitation—"Come unto Me all ye that are weary and heavy laden and I will give you rest."

"Saved to serve, the watchword ring,  
Saved to serve our glorious King.  
Tell the story o'er and o'er—  
Saved to serve forevermore."

S. C. E.

## MURMURING.

By JAMES B. SCOLLER, D.D.

**M**URMURING is one of the characteristics of our fallen humanity. Down through all ages and in every clime have we heard wailing and complaint over fancied wrongs. Men are rarely satisfied with all their allotments in providence. Possession does not necessarily bring satisfaction, for we are always pursuing, and are more interested in seeking for the absent than enjoying what is present. We are too apt to turn from the good in hand, and long for something, we know not what. While desires and aspirations are not in harmony and accord with present surroundings, blessings will be forgotten; trials and sorrows will be rehearsed, a feeling will come that a wrong has been done, and discontent will voice itself in murmuring.

There can be no cause or ground for murmuring so far as God is concerned. It springs from human pride, which is only a perverted and exaggerated form of self-love. Ignoring our own true merits and demerits, we ask and claim according to a fancied standard of worth and right; not according to what is, but according to what we think should be. No account is taken of the crowning position which God has given us in the scale of creation, with its privileges and blessings and hopes and joys and capabilities. No account is made of the gifts of Providence, rich and abundant as they may be. There is only a reaching forth after something withheld, and pride becomes wounded and vanity cries out against a suspected adverse discrimination.

Murmuring is not merely the voice of grieved self-love. It involves at least a temporary unbelief or distrust of God.

Murmuring is not only wrong in principle, but is injurious in its results. Happiness does not depend upon what we have, but upon the disposition of mind with which we hold it. Murmuring unsettles the mind, produces dissatisfaction and discontent, and thus poisons every source of happiness, so that the murmurer cannot enjoy that which he does possess.

But murmuring often brings worse results than this. The murmurer places himself in direct opposition to God. The human as critic and censor condemns the equity and love of the divine. Men may not look upon it in this light. Nevertheless it is so. If the murmurer be in reality a child of God who has fallen into temptation, he will surely be corrected for his folly. The discipline of paternal love will overtake him and make him submissive to the Divine Will. The process may be long and painful, but in the end the cry will come: "Even so, Father; for so it seemeth good in Thy sight."

### FAITH.

By BISHOP S. M. MERRILL.

FAITH is not formally defined in the Scriptures. The Bible is not a book of definitions. Not one of the writers of the New Testament has turned aside to define the terms used in his statement of facts or doctrine. Yet, technicalities abound. Use determines their meaning, so that they do not mislead. So we ask, what definition of the word "faith" could any one give, that would set forth the full import of faith as an exercise of the heart? Faith indicates an exercise of the entire spiritual nature, a moving of the whole soul toward the invisible, under the guidance of the Word and Spirit of God in a way not comprehensible as to its mode, much less described in the lexicons. It is at once the fruit of the Spirit and the act of man. It rests upon testimony received and understood, and yet it is a divine conviction, inwrought and sustained by spiritual power. It is the eye of the soul, looking out into the realm of the invisible and discerning objects unseen by the material sense and giving the realities of the world to come a veritable subsistence in the experience of the inner life.

### BLESSEDNESS OF LIVING.

THINK of the blessedness of living, lifted up above all the uncertainties that rack men when they think about to-morrow. Try to realize the blessedness of escaping from the disappointments which come from all earthward-turned expectations, when the radiant bubble bursts, and there is nothing left in our hands but a little dirty soap-suds, as is the case with so many of our fulfilled anticipations of good. Try to realize the blessedness of escaping from that despairing hopelessness that creeps over as life ebbs away and the years diminish. And remember the buoyant words of the Psalmist, who, because God was his hope, therefore, though he was "old and gray-headed," sang, "I shall hope continually." The brightest blaze of Christian hope may be on the verge of the darkness of the grave.—*Alexander MacLaren, D.D.*

### LOVE OF CHRIST.

THE love of Jesus Christ is to be seen in that warm affection for Him which leads the faithful to wish that his soul may become almost a part of that of Christ, and that the living principle in the Lord may be reproduced in himself, not in the way of an external image, but as an inward and divine inspiration. This love is omnipotent, uniting the creature with the Creator. Man, in fact, rises continually from humanity to something divine when he is animated by this love, which is the sweetest of all affections, penetrates the soul, acquires a mastery over the body, and causes the faithful to walk on earth, rapt as it were in the spirit.—*Savonarola.*

### NEW CALENDAR OF PRAYER.

WE call the attention of our many friends to the new Prayer Calendar for 1902, which can be ordered from the Mission Room, 67 Bible House. We earnestly urge that, with the new year, there may be fresh devotion to the all-important ministry of intercession.

In order that those wishing to have fellowship with the Great Intercessor may give themselves the more effectively to prayer for this work, photographs of the workers in different fields, illustrations of the work, and a few facts of interest form a new feature of the present Calendar.



PATIENTS IN MARGARET WILLIAMSON HOSPITAL.

## FOR MISSION BANDS.

### AMERO, THE FAMINE BOY.

*By REV. D. H. LEE.*

**I**N the land of the Rajputs, the warrior race of India, lived a little boy. He was a bright, happy, affectionate child by nature, and loved his father and mother, brothers and sisters, as other boys do. His father was a shepherd, and Amero, for that is his name, often watched his father's sheep, in the broad fields about them. To be sure, their home was but a thatched hut, with a floor and walls made of mud. Amero had never seen a school, neither had he ever heard of the true God. Just outside the

door was the god of stone, which was the family shrine whither Amero's mother had led him, since a child, with their offerings of flowers and grain, teaching him to worship the cold, dumb image.

Amero's mother, though a heathen woman, loved her boy. Dark days of famine came to this home, as they did to all the homes of the land. The sheep died, and the grain of the past year was exhausted. The devoted father denied himself to feed his children. They sacrificed to the idol under the tree; still help came not. They gathered roots and every possible eatable thing. Finally, one brother sickened and died, then another; Amero,

his mother, and one little sister only were left.

One day a herald passed through the village telling the suffering ones that the king commanded a grain merchant in a certain centre to deal out, to the starving, parched peas and grain, but the news had come too late to many. Amero looked out of his wild, hungry eyes upon his mother, who no longer could rise, but what could he do, and the sister too, so little and weak? The mother said: "My son, you can still walk, leave us and go and get food, if not for us, that you may yourself eat and live."

He sadly bade them farewell, and started on that long search after food. He was joined by many another starving boy, and by men and women, desperate with the pangs of hunger. They wandered from place to place, eating the bark of trees, seeds of grass, and leaves, but growing weaker every day, until, dropping down by the roadside, he thought he must surely die, as many were doing all about him. In his despair he was roused by a kind voice, which said, "Come with me, and a lady missionary will give you food. Come." Amero raised himself, and followed the kind woman. She brought him with others into a large compound, where soon there was dealt out to them small quantities of bread baked like cakes.

In a day or two the missionary lady appeared and said to Amero: "Do you not want to leave this sad country and go with other boys to Calcutta, where some missionaries will give you a home, plenty of food and clothes, and send you to school?"

He thought of freedom from want and suffering, and then of the bare little hut, where lay his mother and little sister so far away, and he so weak. The lady continued: "If you remain here you will die. There is no water nor food, and no hope of rain for many a day. Come." He consented, and left his country, but his heart was still with his suffering mother and sister, whom he was unable to help.

After three days of travel, he reached home. A refreshing bath revived him, and clean new clothes took the place of the filthy rags. He also heard of a God, a loving Father who cared for all; but who was angry with the wicked every day. His heart still ached as he sat and thought of the dear ones starving in the homeland.

Soon he became strong and well, and very happy in his new home.

Five months later there came starving children and women from his famine-stricken country. Amero walked from group to group, asking them from what village had they come, longing for a word from his own home, when suddenly his eye fell upon a dirty bundle of rags in the midst of a group. There was a wild cry of joy as the little, weak creature from out the bundle stretched her puny arms toward him. It was his sister, and soon they were locked in each other's arms, while tears of joy were streaming down their faces. Amero longed to know of his mother, yet feared the answer. Soon he ventured the question:

"Where is mother?"

"Mother died soon after you had gone," she said, "and I left her in the hut and came away with a band of other children trying to find you. I was taken with small-pox and lay very ill and weak, but someone carried me to a relief camp, and from there, as soon as strong enough, I went in search of you. But I got so tired and hungry, and as I came to the station, hoping someone would give me food, I found a lady putting into a train a number of starving children, and promising them food and a nice home. I did not know where they were going, but I said to her, 'I am starving, take me too,' and just as the train was moving away she snatched me into the carriage. But how did you come here, brother?"

Amero was heard to say to the other boys that night after prayers, "I know this God we have heard about is the true God, for it was He who brought me here and spared my life and let me hear about Him, and then five months afterwards He brought my little sister to me. I intend to serve this God as long as I live." Amero a few weeks later asked to be baptized, saying he wished to be a Christian boy and live for God.

Pray for this boy and his sister, and the many boys and girls like them whom God has taken from heathenism and sent to us to train for Jesus and heaven.

*The Christian.*

A beggar in India had bought a little book of Gospel hymns, and they pleased him so much that as he went his rounds he sang them to listening crowds.

# RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from October 1 to October 31, 1901.

## NEW HAMPSHIRE.

Concord.—Concord Br., Mrs. E. C. Eastman, Treas., to Fannie E. Minot Scholarship, M. A. M. School, Cawnpore, \$10 00

## MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.: Mrs. Walter Baker Mem'l Band, Miss E. B. Sharp, Treas.: Mrs. W. Q. Wales, 2.00; Miss A. A. Q. Turner, 3.00; Miss J. R. Wilder, 2.00; Miss G. S. Wilder, 2.00; Miss M. B. Means, 5.00; Miss M. McMullen, 3.00; Mrs. H. T. Todd, 50.00; for Miss Todd's special work. Total, \$67 00  
 Lowell.—Y. W. C. Ass'n per Miss L. A. Bigelow, toward support of Tanari, Bible Reader, Cawnpore, \$10 00  
 Total, \$77 00

## CONNECTICUT.

Guilford.—Miss L. D. Chittenden, \$25 00  
 Terryville.—C. E. Society of Cong. Ch., per Mrs. G. F. Carr, for helper in Miss Beach's School, Cawnpore, 40 00  
 Total, \$65 00

## NEW YORK.

Brooklyn.—Life Line Mission, per Mrs. M. J. Donnelly, for Alvonia, Allahabad, \$30 00  
 Corona.—Leverich Mem'l Band, Mrs. M. Le Forte, Treas., for their Bible Reader, Japan, 15 00  
 Ithaca.—Presb. Ch. collection, per Miss J. L. Hardy, 33 78  
 New York City.—Mrs. Chas. Ayer, 10 00  
 Subscriptions to *Missionary Link*, Miss H. L. Kingsbury, Treas.: Miss H. L. Dickinson, .50; Mrs. Geo. M. Kennedy, .50; Miss M. M. Oberlin, 1.00; Miss F. R. Stockton, 1.00; sale of Kardoo, 1.00. Total, 4 00  
 Yonkers.—S. E., for special object for Miss Gardner, 1 25  
 Total, \$94 03

## NEW JERSEY.

Morristown.—A Friend, for Miss Gardner's work, Invalids Aux., Mrs. H. W. Buxton, Pres., for Kubaltdine, Calcutta Orphanage, \$10 00  
 Newark.—Newark Aux., Mrs. E. D. G. Smith, Treas.: Miss Wallace, for Miss Gardner's Publications, 50.00; support of Shun Oishi, Yokohama, 40.00; support of Pirai and Moti at Cawnpore, 40.00; support of Preobala, Calcutta Orphanage, 25.00; General Fund, 45.00; from subscribers: Mrs. Allis, 3.00; Miss J. E. Strong, 2.00; Miss Halsey, 20.00; Miss E. J. Clay, 5.00; Miss Stiles, 5.00; Miss Lyttle, 1.00; Mrs. E. H. Nichols, 5.00; Mrs. R. H. Allen, 10.00; Miss S. Wallace, 15.00. Total, 266 00  
 Paterson.—Miss J. Redman, 5 00  
 Phillipsburg.—N. End For. Miss. Soc., Miss A. B. McConnel, Treas., for Bible Reader, Japan, 15 00  
 Total, \$299 84

## PENNSYLVANIA.

Germantown.—W. and O. Band (see items below), \$120 00  
 First Presb. Ch. S.-S., Mr. W. R. Young, Treas., for Calcutta Orphanage, 7 50  
 Philadelphia.—W. For. Miss. Soc., Ref. Epis. Ch., Miss M. V. Hammer, Treas., Mrs. Joseph Barton's quarterly toward Bible Reader, Japan, 15 00  
 Rev. J. Howard Smith, D.D., 25.00; Miss E. Howard Smith, 3.00; toward Eleanor S. Howard Smith Mem'l Bed, M. S. A. Hoyt Hospital, Jhansi. Total, 28 00  
 Philadelphia Br., Mrs. Wm. Waterall, Treas., freight fund, 5 50

Robesonia.—C. E. Soc., per Mrs. S. E. Keiser, toward support of Yoch Ngoo, Japan, 10 00  
 Total, \$186 00

## DELAWARE.

New Castle.—Miss M. J. Stockton, \$5 00

## MARYLAND.

Baltimore.—The W. Miss. Soc. of Associate Cong. Ch., Mrs. A. Shafer, Treas., toward bed in M. S. Ackerman Hoyt Hospital, Jhansi, \$100 00

## OHIO.

Geneva.—S.-S. First Cong. Ch., class of young girls, per Mrs. J. B. Smith, toward support of Rupi, M. A. M. School, Cawnpore, \$5 00

## ILLINOIS.

Chicago.—The Ladies' Miss. Soc. of Bethany Union Ch., Mrs. A. H. Marsh, Treas., toward Fannie Williams Scholarship, M. A. M. School, Cawnpore, \$5 00  
 Grand total, \$846 87

ELIZABETH B. STONE, *Ass't Treas.*

## WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

For Cawnpore:  
 Mr. and Mrs. D. A. Babcock, for Lydia, \$10 00  
 Mrs. J. E. L. Davis, for Rachel Levi, 15 00  
 T. A. Franklin, for Maria, 5 00  
 For Calcutta:  
 Four Germantown Friends, for Manoka, 10 00  
 For Allahabad:  
 Washington Prayer Circle, for Rosie, 15 00  
 Total, \$55 00  
 For China:  
 A Young Man's Tithe, for Mrs. Tsang, \$10 00

For Japan:  
 Scranton Willing Three, for Yamada Kaoru, \$10 00  
 T. Edward Ross, for Inomata Hana, 15 00  
 Mrs. A. G. Patton, for Miyamats Tane, 5 00  
 "God Freely Justifies," for Kida Toyo, 5 00  
 A. M. H., for Yamanaka Yasa, 5 00  
 Mrs. C. V. Coles, for Kase Michi, 15 00  
 Total, \$55 00  
 Total, \$120 00

## RECEIPTS OF THE PHILADELPHIA BRANCH, OCTOBER, 1901.

Interest on Elizabeth Schaffer Fund, \$51 00  
 Interest on Mrs. Earley Fund, 27 50  
 Interest on Martha T. Carroll Fund, 11 00  
 Interest on Miss Pechin Fund, 5 50  
 Through Miss Runk, from Lambertville Auxiliary, for Zenana work, Cawnpore, 6 44  
 Total, \$101 44

MRS. WM. WATERALL, *Treas.*

## LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

## ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA.

ENDOWMENT, \$600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.  
Mary Ogden Darrah— }  
Robert and William Van Arsdale—Memorial by their  
sister, Julia C. Van Arsdale Jones.  
New Jersey—Miss Stevens.  
Henry Ward Beecher— } Plymouth Foreign Missionary  
Ruthy B. Hutchinson— } Society.  
Mary Pruyn Memorial—Ladies in Albany.  
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.  
Charlotte Otis Le Roy—Friends.  
Emma W. Appleton—Mrs. William Appleton.  
Mrs. Bela Mitchell—Mrs. Bela Mitchell.  
The American—A Friend.  
The White Memorial—Medical Mission Band, Baltimore.  
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.  
Druscilla Dorcas Memorial—A Friend in Boston.  
Mrs. John D. Richardson Memorial—Legacy.  
S. E. and H. P. Warner Memorial.  
Frances C. I. Greenough—Mrs. Abel Stevens.  
Emeline C. Buck—Mrs. Buck.  
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.  
Elizabeth W. Clark— }  
Jane Alexander Milligan—Mrs. John Story Gulick.  
"Martha Memorial"—A Friend.  
Mills Seminary—"Tolman Band," California.  
Maria N. Johnson—A Friend.  
"In Memoriam"—A Sister.  
Maria S. Norris— } Miss Norris.  
Mrs. Sarah Willing Spotswood Memorial—By her  
Daughters.  
John B. Spotswood—Miss Anne R. Spotswood.  
A. B. C. Bed—By Friends.  
Sarah A. Wakeman Memorial—A Friend.  
In Memoriam—A Friend.  
Ellen Logan Smith—By her Mother.  
Helen E. Brown—Shut-in Society.  
Anna Corilla Yeomans— } Mr. George G. Yeomans.  
Mrs. Mary B. Humphreys Dey— } Anthony Dey.  
Mrs. Sarah Scott Humphreys— }  
Olive L. Standish—Mrs. Olive L. Standish.  
Eliza C. Temple—Mrs. Eliza C. Temple.  
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge  
Torrey.  
Perlie Raymond—Mrs. Mary E. Raymond.  
Mrs. Mary Elliot Young—Poughkeepsie Branch.  
Camilla Clarke—Mrs. Byron W. Clarke.

### IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

## CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

### FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired. Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen. Wool stockings, thread (white, black, and blue, medium shade, Nos. 30 and 50). Tape very useful, width one-half inch, some colored; of the white, very narrow, called "baby bobbin."

Old linen is very much needed for hospital use.

## ENDOWED BEDS IN MARY S. ACKER- MAN HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Mrs. Lavinia Agnes Dey, } Anthony Dey.  
Mrs. Mary B. Humphreys Dey, }

"In Memoriam"—A Sister.

Eleanor S. Howard-Smith Memorial—Friends.

Charles M. Taintor Memorial—A Friend.

## LEAFLETS.

## LEAFLETS ON ZENANA WORK NOW IN PRINT

|                                                             | PRICE  |
|-------------------------------------------------------------|--------|
| 4. What is a Zenana? . . . . .                              | 1 ct.  |
| 98. As God Wills. By Miss S. F. Gardner . . . . .           | 2 cts. |
| 95. The Household Pet. " " " . . . . .                      | 2 "    |
| 102. Little Sarala. " " " . . . . .                         | 2 "    |
| 32. Music of the Gospel. " " " . . . . .                    | 2 "    |
| 83. Morning Calls in India. " " " . . . . .                 | 2 "    |
| 86. Try It. By Miss S. F. Gardner . . . . .                 | 1 ct.  |
| 96. All for Christ. By Miss M. C. Lathrop . . . . .         | 1 "    |
| 92. Sad Weddings. " " " . . . . .                           | 1 "    |
| 40. Befutti's Doll. " " " . . . . .                         | 1 "    |
| 133. One of India's Widows. By Miss M. C. Lathrop . . . . . | 2 cts. |
| "Help Me, Won't You?" By Miss G. R. Ward . . . . .          | 1 ct.  |
| 134. A Lonely Child Wife. By Miss G. R. Ward, 2 cts.        |        |
| 25. What a Pair of Slippers Did in India . . . . .          | 2 "    |
| Desolate Widows.                                            |        |
| 100. Jessonda, a Hindu Widow. Her story told in music.      |        |
| 137. Our Girls. By Miss J. L. Mudge . . . . .               | 2 cts. |
| 66. Kasheba's Plea . . . . .                                | 2 "    |
| 65. Woman's Life in India. By Miss Roderick, 2 "            |        |

## LEAFLETS ON CHINA.

|                                                                  |        |
|------------------------------------------------------------------|--------|
| 81. Our Hospital in China . . . . .                              | 1 ct.  |
| 99. A Timely Gift. By Miss R. Garel . . . . .                    | 2 cts. |
| 101. Our Little Slave Girl. Hospital Series III. 1 ct.           |        |
| 135. A Day with Miss Mary Irvine. By Miss C. L. Clarke . . . . . | 2 cts. |

## LEAFLETS ON JAPAN.

|                                 |      |
|---------------------------------|------|
| Sai's Wedding . . . . .         | FREE |
| Haru or Spring Flower . . . . . | "    |
| The Feast of Dolls . . . . .    | "    |

## GIVING SERIES.

|                                                    |        |
|----------------------------------------------------|--------|
| 76. Givers for Jesus . . . . .                     | 2 cts. |
| 77. Give as He Is Able . . . . .                   | 2 "    |
| 78. Five Pennies . . . . .                         | 2 "    |
| 79. From the East and the West . . . . .           | 1 ct.  |
| 80. The Last Sacrifice . . . . .                   | 2 cts. |
| 89. Had n't it Better Be in Circulation? . . . . . | 2 "    |
| 90. Peter's Gift . . . . .                         | 1 ct.  |

## MISCELLANEOUS.

|                                                                                                          |      |
|----------------------------------------------------------------------------------------------------------|------|
| A First Step . . . . .                                                                                   | FREE |
| Five Reasons . . . . .                                                                                   | "    |
| Story and Work . . . . .                                                                                 | "    |
| 97. What Is the Woman's Union Miss. Soc.? " . . . . .                                                    |      |
| Kardoo, the Hindoo Girl. 25 cts. This book is the story of a Zenana woman's life, by Miss H. C. Brittan. |      |
| Address Woman's Union Missionary Society, 67 Bible House, New York City.                                 |      |

## ADDRESSES OF MISSIONARIES.

## Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 39 Elliott Road.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

## China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital.

Other missionaries, Bridgman Memorial School, West Gate.

## Japan:

YOKOHAMA: 212 Bluff.

## THE UNITED STUDY OF MISSIONS.

## A COURSE PROPOSED FOR 1902.

## CENTRAL COMMITTEE.

- Mrs. J. T. Gracey, 177 Pearl Street, Rochester, N. Y.  
Recording Secretary W. F. M. S. of the M. E. Church.
- Miss Ellen C. Parsons, 156 Fifth Avenue, New York City.  
Editor *Woman's Work for Woman*. [Presbyterian.]
- Mrs. A. T. Twing, Church Missions House, Fourth Avenue and 22d Street, New York City, Honorary Secretary of the Woman's Auxiliary, Domestic and Foreign Missionary Society. [Episcopal.]
- Mrs. N. M. Waterbury, Tremont Temple, Boston, Mass.  
Home Secretary Woman's Baptist Foreign Missionary Society.

## CHAIRMAN.

- Miss Abbie B. Child, 704 Congregational House, Boston, Mass., Home Secretary Woman's Board of Missions. [Congregational.]

## SECRETARY AND TREASURER OF THE COMMITTEE.

- Miss Clementina Butler, Newton Centre, Mass., Home Secretary N. E. Branch W. F. M. S. of the M. E. Church.



# The Knickerbocker Press = =

G. P. PUTNAM'S SONS

27 and 29 West 23d Street, New York

MAKES A SPECIALTY OF EVERY DESCRIPTION OF  
FINE PRINTING WORK.

ESTIMATES GIVEN FOR PRINTING PRIZE THESES, ESSAYS,  
PAMPHLETS, ETC.

BOOKS AND PAMPHLETS ARTISTICALLY BOUND.

CORRESPONDENCE SOLICITED.

NATIONAL.

UNDENOMINATIONAL.

## THE AMERICAN SUNDAY SCHOOL UNION.

MORRIS K. JESUP, Esq., PRESIDENT.

E. P. BANCROFT, FINANCIAL SECRETARY.

WITH A REPRESENTATIVE BOARD OF MANAGERS.

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN.

### A PATRIOTIC WORK!

#### TESTIMONIALS.

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and that it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE IN ACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for *generous* support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers*, of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest, and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian, and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers, and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 50 good books into a needy school. \$10.00 a Library of 100 books. \$25.00 starts a new school. Nearly 1,800 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary,  
158 Fifth Avenue, New York City.

The legal form of bequest is, "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, Pa., .....dollars."

The Knickerbocker Press, New Rochelle, N. Y.



One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."